لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

KHILAFAT LIBRARY

THE REVIEW OF RELIGIONS

September 1964

EDITORS

S. D. AHMAD

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the Renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and the revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

KHILAFAT LIBRARY

For inside Pakistan

Nazir Islah-o-Irshad
Sadar Anjuman Ahmadiyya,
Rabwah, West Pakistan.

For outside Pakistan

The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid,
Rabwah, West Pakistan.

Printed at the Nusrat Art Press, Rabwah
and published by M. Masu'd Ahmad B. A. for the Sadar Anjuman Ahmadiyya,
Rabwah, West Pakistan.

The Review of Religions

A Monthly Magazine Devoted to the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITORS

S. D. AHMAD M. G. AHMAD

ASSISTANT EDITOR

CH. ALI MUHAMMAD B.A., B.T.

Contributing Editors

Mr. Nafees-ur-Rahman A. G. Soofi, U.S.A.
Prof. Chaudhry Muhammad Ali M.A.
Mr. Bashir Ahmad Orchard, Br. Guiana
Khan Abdur Rahman Khan Bengalee, U.S.A.

Annual subscriptions including Packing and Postage :

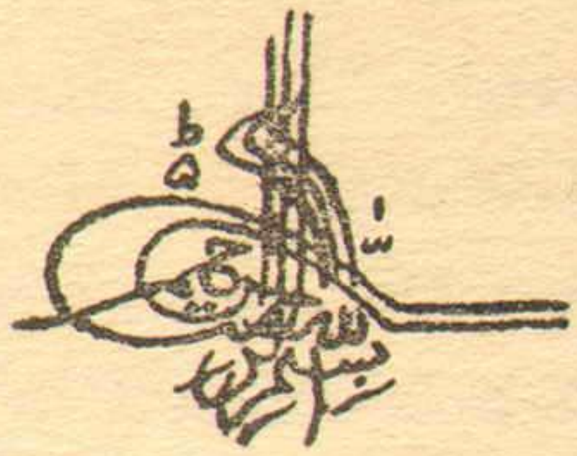
1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other Sterling Areas	... £1.
3.	U.S.A. and other Dollar Areas :	... $3.00

Notes :— All Cheques and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be sent in addition to the subscription as above.

CONTENTS

1. Immeasureable Vastness of Divine Mercy. ... 1
   The Late Hazrat Mirza Bashir Ahmad.
2. Unknown life of Jesus. . 7
   Sheikh Abdul Qadir.
3. Abraham. ... 11
   Sulemanel Hadi.
4. Muslims of Today ... 12
   The Promised Messiah.
5. Conditions of Bai'at in Ahmadiyyya Movement. ... 14
   The Promised Messiah.
6. Talaqi Tafveez. ... 16
   Qureshi Abdul Rashid.
7. Three Questions of an American Answered. ... 22
   A. R. Khan Bengalee.
8. Awake ... 28
   Bill Bromley
9. What is Islam. ... 29
   Abdul Qadeer Shahid.
10. Book Reviews. ... 32
    A. Q.

KHILAFAT LIBRARY



نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN.

Vol. LVIII **SEPTEMBER 1964** **No. VIX**

KHILAFAT LIBRARY

Immeasureable Vastness of Divine Mercy

The Late Hazrat Mirza Bashir Ahmad

(Rendered into English by M.G. Ahmad)

God says in the Holy Quran :

عذابی اصیب بہ من آشاء و رحمتی وسعت کل شیٔ

"I inflict with My punishment whom I will, but My mercy encompasses all things". (17 : 157)

The expression *whom I will* in the above verse refers to the ordinary Divine law. The verse means that God punishes only those who violate and offend against the ordinary law of God. It does not mean that while Divine punishment is inflicted by His intention, His Mercy exercises itself, as if, uncontrolled and against His Will. Thus wherever Divine Will or pleasure are mentioned in the Holy Quran, and expressions like لوشاءاللہ ، ان یشاءاللہ or ان شاءاللہ are used, the purpose is always to indicate to the ordinary Divine laws of retribution and of providence. It is a useful point to remember as it provides a key to the understanding of the Holy Quran.

Besides the above verse, in *Hadith* too we find the words:

KHILAFAT LIBRARY

رحمتی غلبت غضبی

Allah has decreed "My Mercy shall always prevail over My anger".

The Holy Prophet in this *Hadith* explains that the attribute of Mercy is so predominant in God that it overwhelms His anger. It also indicates that whenever there is a struggle between the laws demanding punishment and the laws necessiating the exercise of Mercy, the latter will always prevail and punishment will be subordinated to it.

It was on the basis of this unparalleled vastness and immensity of Divine Mercy that the Holy Prophet of Islam once said:

يدخل من امتی زمرة هم سبعون الفاً لا حساب علیهم

تضیئ وجوههم اضاءة القمر لیلة البدر .

"Seventy thousand of my followers shall be sent to heaven without being asked to account for their deeds. Their faces shining as the moon shines on its fourteenth night".

This wonderful *Hadith* points out to the spiritual blessings and beneficence of the Master Prophet Muhammad. It indicates that the spiritual status of the Holy Prophet is so high, his spiritual power and godly influence so great, that by following in his footsteps, a great number of Muslims shall attain to such a high stage of spiritual perfection and God shall be so pleased with them that, on the day of Judgement, they shall not be required to give an account of their sojourn on earth. They shall be Considered as having passed the test without sitting in any examination.

Incidently the *Hadith* also tells us that because of their great services in the path of Allah and because of their piety and purity of heart, Allah will forgive their trespasses and overlook their faults and shortcomings.

It is this eternal philosophy of forgiveness that God explains in the following verse:

ان الحسنات یذهبن السیئات

"As a strong current of water drives away the

> trash that comes in its way and leaves nothing behind, so are, the ordinary human trespasses and shortcomings, driven away and wiped out by good and righteous deeds".

KHILAFAT LIBRARY

In short, God's Mercy in Islam is so vast, immense and all-encompassing that there are no limits to it. Here one should remember that there are two aspects of Divine Mercy. First is Reward and a unique abundance of Divine honours and blessings, and second is the most perfect expression of amnesty and kindness and of pardon and forgiveness. Both these aspects of Divine Mercy are to be found in God of Islam in their most perfect state. The other religions are unable to show such perfection. Therefore it is that the Christians by wrongly assuming that forgiveness of a sin is contrary to Divine Justice, sought refuge in so untenable and unnatural a doctrine as that of Atonement. Similarly the Hindus by limiting Divine Mercy were led to invent the cruel doctrine of Transmigration.

On the other hand, God of Islam, on the basis of immeasureable vastness of His Mercy and of the effectiveness of man's pious deeds and noble intentions of a virtuous devotee, declares in a most majestic and emphatic manner:

لاتيئسوا من روح الله . . . . . ان الله يغفر الذنوب جميعا

> "Despair not of the Mercy of Allah, surely Allah can forgive all sins. But the forgiveness shall be granted only if you extinguish the flames of sin by the water of good deeds and cling to the hem of your Lord's garments".

In this connection I have come across a wonderful passage by the Promised Messiah which tranports the soul to a state of ecstacy and rapture. Referring to the vastness of Divine Mercy and Grace, he says:

> "I again advise you to study your own selves. Give up every evil. But as no one can give up evil on his own, so you should rise in the night to pray before God in *Tahajjud* prayers. He alone is your Creator! As He says:
>
> خلقكم وما تعملون

"'He is your Creator and the Creator of whatever you do'

KHILAFAT LIBRARY

"Therefore who else is there to grant you the power to give up evil and to do good?

"Some people are weakspirited, you should not be like them. I receive many letters. People write to me that inspite of offering much devotional prayers they have gained nothing. One who tires easily is impotent and an eunch.

"Remember:

گرنه باشد بدوست ره بردن

شرط عشق است در طلب مردن

"'If one cannot find a way to the Friend, One should even annihilate oneself in His search'.

"One who is easily worried is not really a man. Do not be afraid of anything. Do not despair even if the passions become stronger than before. Surely Allah is Merciful, Noble and Forbearing. He never lets them perish who pray. So busy yourselves in supplication and do not let it worry you that sins are committed under the influence of towering passions. Allah is Master of all, if He wills He can order even the angels not to record your sins".

This fine passage is the very soul of the philosophy of man's struggle against his evil self and of Divine Forgiveness of his sins. Because struggle against evil and constant endeavour to do good makes a man afraid of doing sinful actions, on the other hand, the knowledge of Divine Forgiveness saves him from despair and disappointment and prevents him from abandoning all struggle. It is this reality which is expressed in the words:

الایمان بین الخوف و الرجاء

"Preservation of Faith lies in remaining in between hope and fear".

Thus the words that occur at the end of the above given

passage by the Promised Messiah that, 'Allah is Master of all, if He wills He can order even the angels not to record your sins', are not meant to encourage sin. They are used in order to save the sinner from despair and disappointment and to encourage him to be firm and steadfast in his struggle against evil and to have faith in Divine Mercy in all circumstances.

The spiritual status of some believers, which, in the words of the Holy Prophet, enables them to be forgiven by Allah without accounting for their deeds, or which, according to the Promised Messiah results in their faults and shortcomings not being recorded by the angels can be attained to only under certain conditions. These conditions are :

KHILAFAT LIBRARY

1. Only he can be a recipient of this special Divine Mercy who always takes care of his self, or in other words, whose heart is full of *taqwah* which is the soul of all good actions and without which one cannot properly control one's self. The Promised Messiah says in this connection :

هر اک نیکی کی جڑ یہ اتقاء ہے ۔ اگر یہ جڑ رہی سب کچھ رہا ہے

"*Taqwah* is the root of every virtue,
If this root is intact and firm everything is safe".

2. He should constantly endeavour to give up evil. And even if he fails in this he must never cease in his efforts and should continue in his struggle.
3. He should busy himself in supplication and should always seek God's help and protection.
4. He should regularly offer the *Tahajjud* prayers and should cultivate the habit of weeping and praying before his Lord at night. Because according to the Quranic teachings *Tahajjud* helps a man to deny the animal cravings of his self, opens the door for the acceptance of his prayers and helps him in attaining to his own 'exalted position.'
5. He should be resolute and steadfast, and should never abandon his efforts, of weariness, to pray and struggle against evil. He should not show cowardice in His path but should

continue to fight manfully, even if he apparently experiences defeat. If he cannot attain nearness to Him he should at least sacrifice his life in his struggle to reach Him.

6. He should, in no case, despair of Divine Mercy, and inspite of all excitements of carnal passions, he should always keep his faith and depend on Allah's Mercy and Forgiveness and should not have any doubt about Him.

KHILAFAT LIBRARY

KHILAFAT LIBRARY

Unknown Life of Jesus

In the light of

Nag Hammadi Gospels

(By Sheikh Abdul Qadir)

In 1945, some Egyptian farmers discovered an earthern jar from a grave in the ruins of an old monastery near the village—Nag Hammadi in the upper region of the Nile valley. The jar contained 49 documents written in Coptic letters on 13 papyrus rolls. These documents were the library treasure of an early Christian Gnostic sect. The most important of all the documents is the Gospel of Thomas. It includes 114 sayings of Jesus. Originally it was written in Jesus's mother tongue, Aramaic and was translated into Greek in the first half of the second century. From the Greek translation it was rendered into Coptic by the Christian Gnostic sect. The English translation of this Gospel appeared in 1959. In the opinion of modern Christian scholars, it is the most comprehensive collection of Jesus' sayings. G. Quispel, one of the members of the board of translators says :

> "The importance of the Gospel of Thomas lies in the fact that it contains an independent and very old Gospel tradition. When I say 'independent', I mean that some sayings of the Gospel of Thomas were not taken from our canonical Gospels, Matthew, Marks, Luke and John, but were borrowed from another source "!

According to Quispel the oldest source of the sayings of Jesus is the Aramaic tradition which concerns the original Aramaic Gospel. He further says :

> "They (these new sayings of Jesus) may have been transmitted in a Palestinian milieu quite isolated from the rest of Christendom and not influenced by the trends of Pauline theology. And we must not exclude the possibility that these people may sometimes have preserved the

> words of Jesus in a form more primitive than that found in the canonical Gospels''.[2]

Another document from Nag Hammadi was published in 1963 under the title 'Gospel of Philip'. It contains the traditions narrated by Philip. It was edited and arranged, in the second century, by the Gnostic sect from whose monastery it was discovered. Only a few of Jesus' sayings are included in it. But it contains many traditions which are altogether different from those in the four Gospels.

Reviewing this Gospel, the correspondent of Times (March 8, 1963) says :

> "For all its doctrinal errors, Gospel of Philip has many passages of surprising beauty and even wisdom".

KHILAFAT LIBRARY

In addition to the above mentioned Gospels, some other documents are also published. But most of the documents discovered still await publiation. Of course some modern scholars have quoted in their books some selected passages from these documents. Among the unpublished documents, James' Gospel needs immediate publication. Some of the excerpts from this Gospel have been quoted in some modern books.

The Gospels discovered from Nag Hammadi throw a flood of light on the secluded life that Jesus led after the crucifixion, of which we know but little. Most of Jesus' sayings, included in these Gospels, are of the post-crucifixion period. It is clear from these Gospels that a large number of early Christians did not believe in Jesus' death on the cross. They asserted that it is wrong to say that Jesus first died and then arose. In their opinion Jesus 'first arose' and then died a natural death. It is also stated in the Gospels that after crucifixion, Jesus remained in hiding with his disciples. During this period he imparted special spiritual knowledge to Peter and James. After a period of about a year and a half, during which he instructed his disciples, he appointed James as his successor and migrated to another country.

We give below some excerpts from Nag Hammadi Gospels. The Gospel of Philip says :

> "Those who say that the Lord first died and

(then) arose, are wrong. For he first arose and (then) he died[3]".....

2. Quoting a passage from the unpublished document of 'Apocryphon of James', Bertil Gartner writes:

"In one of the many documents from the Nag Hammadi Library the as yet unpublished 'Apocryphon of James" we read that the risen Lord walked with his disciples for 550 days after his resurrection and that it is Peter and James who are there entrusted with the secret knowledge".[4]

The same author quotes another passage from the 'Apocryphon of James. "Jesus said:

KHILAFAT LIBRARY

" 'Leave James and Peter to me, that I may fill them with fullness'. And when we had called them both, he drew them aside, at the same time commanding the others to attend to their tasks." [5]

3. In the Gospel of Thomas (published in 1959) we read:

"The disciples said to Jesus, 'We know that you are going to leave us. Who shall (then) be chief over us'?

"Jesus siad to them, 'wherever you have come, you shall go to James, the righteous one' ".[6]

Again we read in the Gospel of Thomas:

"The days shall come when you shall seek me and you shall not find me". (Logian 38)

It is clear from the above quoted passages that Jesus Christ escaped death on the cross and later recovered from a condition of deep swoon which resembled death. He lived with his disciples for nearly a year and a half, he 'filled' Peter and James with 'fullness' because they had to look after his sheep in his absence. At last he left his disciples for good, nominating James as their Head.

Is it not strange that the Promised Messiah wrote as early as 65 years ago to the effect that several historical documents will in future come to light showing that Jesus Christ had escaped death on the cross? In confirmity with this grand

prophecy, more and more material is now being made available by the Christian scholars which refutes the theory of Jesus' death on the cross and proves that Jesus escaped death and migrated to some other country of the world. Again we see that these Gospels also support the Promised Messiah's veiws about Mary Magdalene being the consort of Jesus. Thus referring to the statement of Philip to this effect, the correspondent of the Times says:

> "But no orthodox believer would have accepted Philip's erroneous teaching—that Mary Magdalene was Jesus' consort".

These documents clearly show that in many respects the beliefs held by modern Christians are altogether different from those of their early ancestors. In fact, it becomes clear that Christianity as we know it to-day in no way resembles the true religion of Christ. It is hoped that with the publication of all Nag Hammadi Gospels fresh evidence will come to light to support the Promised Messiah's views about Jesus of Nazareth.

KHILAFAT LIBRARY

KHILAFAT LIBRARY

Abraham

Suleman-al-Hadi, Philadelphia, U.S.A.

Of all the host of jinn and men
'Twas Abraham, ALLAH'S dear friend
Who said, Oh people idols shun
For surely ALLAH, He is One.
And all of these things to which you bow
Are naught but images of the foul.
And if ALLAH cause you to die
They will not hear your anguished cry
Oh can't you see, Oh host of men
They made you not, but you made them
And if Allah His wrath should thrust
They would be scattered into dust
But disbelievers hate the truth
They said, you do not bring us proof
And if you do not go away
Certainly you this day we'll slay.
But Abraham he did not run
He called upon the Mighty One
And ALLAH hastened to His friend,
The wrongdoers, destroyed He them
For only the righteous does He love
From amongst the men and jinn.

KHILAFAT LIBRARY

کچھ ایسے سو گئے ہیں ہمارے یہ ہم وطن
اٹھتے نہیں ہیں ہم نے تو سوسو کئے جتن

سب عضو سست ہو گئے غفلت ہی چھا گئی
قوت تمام نوک زبان میں ہی آ گئی

یا بد زباں دکھاتے ہیں یا ہیں وہ بدگماں
باقی خبر نہیں ہے کہ اسلام ہے کہاں

KHILAFAT LIBRARY

Muslims of Today !

The Promised Messiah
Presentation in English
Sufi A. Q. Niaz

They have fallen
Into such a slumber, these
Worthy compatriots,
They stir not at all,
Though everything possible
I have done to rouse them !

Their limbs, their powers,
Seem to have been paralysed ;
And an all pervading
Sloth, a carelessness,
Has, totally enveloped them ;
And all the power they possess,
Does seem to have been concentrated
Into the tip of their tongue !

They show themselves
As foul of mouth, evil
And suspicious in regard
To others ! For the rest,
They have no awareness
Wherein does Islam lie !

KHILAFAT LIBRARY

Conditions of Bai'at in Ahmadiyya Movement in Islam

The Promised Messiah

(Renedered into Eng. by A. G. Sufi)

The Initiate is required :-

1. To undertake with a truthful heart that he will shun *shirk*, (association of any partner with God), till he entered his grave.

2. That he will shun falsehood, adultery, lustful ogling and all sin and transgression, and injustice and dishonesty and all ways of mischief and rebellion, and will not yield to his passions in their hight irrespective of the nature of his emotion.

3. That he will offer his five daily Prayers without fail as prescribed by Allah and His Prophet and will do his best to keep up *Tahajjud* Prayer and invocation of Allah's blessings on His Exalted Prophet, (peace and the blessings of Allah be on him), and daily beg forgiveness for his sins and seek His protection and make praise and glorification of Allah with genuine feelings of heartfelt love in acknowledgement of His gifts.

4. That he will cause no harm whatsoever, in the fit of his passions, to the creatures of Allah in general, and to Muslims in particular, either with his tongue, or his hand, or with any other member.

5. That he will under all circumstances,—in pain, or in pleasure, in hardship or in ease and in prosperity or in misfortune, show loyalty to God and will abide by, in any case, contented with His Decree and will be prepared to suffer every indignity and hardship in His way, and will not turn his face away from Him on the befalling of any affliction but will put his foot forward.

6. That he will abstain from following social customs, from obeying the dictates of greed and lust and accept over himself wholly the dominion of the Holy Quran ond make the Word of Allah and the word of the Holy Prophet the code of his conduct in all walks of his life.

7. That he will abandon pride and arrogance totally and live with humility, humbleness, good manners mildness and lowliness of heart.

KHILAFAT LIBRARY

8. That he will value the faith and the honour of the faith and have solicitude for Islam more than his own life, property, honour and children, rating it far in excess of his dear ones.

9. That he will remain devoted to the service of all creatures of Allah only for the sake of Allah and will be of benefit to mankind to the best of his abilities and gifts.

10. That he will enter into a bond of brotherhood with this humble servant of God, binding himself in obedience, in virtue, for the sake of Allah alone—binding fast unto death, and will, in the observance of this bond of brotherhood, exert such high devotion as is not to be found in any other family relationship and in any other conditions of devoted dutifulness.

Talaq-i-Tafveez
or
The Delegated Divorce

(Qureshi Abdul Rashid B.A. LL.B)

It is of the utmost importance for the maintenance and progress of a healthy society, that there should be a simple and easy form of separation between husband and wife when all efforts at reconciliation and compromise have failed. In Islam, marriage is a solemn contract between husband and wife on equal terms. To put an end to this contract, if genuine need arises, neither of the contracting parties has a preference over the other. If the husband is authorized to divorce his wife, the wife also is granted a right to get divorce from him by what is known as the *Khula'* in Islam. Moreover, keeping in view the particular circumstances of the woman, her rights have further been safeguarded through the agency of the court.

II

KHILAFAT LIBRARY

Khula' literally means separation. Just as a man has the right to nullify the contract of marriage by divorce, similarly the woman has a right to separate herself from the husband by using her right of *Khula'*. The only difference between divorce and *Khula'* is that the woman must get her wrong redressed by referring her case to the court. And if she persists on separation the court cannot but accede to her request.

III

By granting the woman her rignt of the *Khula'* Islam has established equality between husband and wife which it is vain to seek elsewhere, but it is unfortunate that *Khula'* has currently came to be regarded as another form of divorce which is at the complete subservience and will of the husband; whereas it has no legal sanction either in the Holy Quran or the Hadith. The erroneous view that *Khula'* depends wholly and solely upon the sweet will of the husband, has given rise to what is termed

as the طلاق تفويض or the 'delegated divorce.'*

As human nature requires that woman, like man, should have an equal right to separation, it was evolved that the husband may give, in writing, to his wife the right to get herself separated from him at any time she chooses.

KHILAFAT LIBRARY

IV

The well-known incident of the Holy Prophet and his wives, as mentioned in the following verse of the Holy Quran, is referred to as a proof of the legality of the طلاق تفويض or the delegated divorce, in Islam. The verse runs as follows:

يايها النبى قل لا زواجك ان كنتن تردن الحيـاة
الدنيا و زينتها فتعالين امتعكن و اسرحكن سراحاً جميلاً

"O Prophet! Say to thy wives, 'If you desire the life of this world and its adornment, come then, I wlll provide you and send you away in a handsome manner". (33 : 29).

Now according to this verse the Holy Prophet never granted his wives the right to separate themselves from him at will. He only wanted to know if they preferred to remain with him *under all circumstances* or to enjoy the life of the world and its adornment.

Ayesha, the youngest wife of the Holy Prophet herself gives the narration which throws a flood of light on the whole incident. It is as follows:

عن عائشة رضى الله تعالى عنها قالت خيرنا رسول الله صلى
الله عليه وسلم فاخترنا الله و رسوله (بخارى باب اطلاق)

That is, "the Holy Prophet gave us (his wives) the choice between Allah and His Apostle and the

---

*طلاق تفويض or the delegated divorce is a term which has no legal sanction either in the Holy Quran or the Traditions. It is an aftermath of the latter times when *Fiqh* became a plaything in the hands of self-seeking theologians. The delegated divorce means written authority on the part of the husband to hand over to the wife to utilize her right of separation whenever she wills, during the course of her married life with her husband.

wordly wealth of the world so we chose the former".

It does not mean that the Holy Prophet gave his wives the right to separate themselves from him as is generally inferred by supporters of the delegated divorce. The Holy Prophet offered them choice between his own company and the possession of wordly honours. The good pious wives preferred the company of the Holy Prophet to wordly goods under all circumstances.

V

KHILAFAT LIBRARY

As a matter of fact, divorce is a right which the Islamic *Shariah* exclusively grants to the husband, it cannot be transferred to the wife. Hazrat Omar as well as Ibn-i-Masud support the view for it is reported of them:

انه جاء ابن مسعود رجل فقال بينى و بين امرأتى
بعض ما يكون بين الناس فقالت لو ان الذى بيدک من
امرى بيدى لعلمت كيف اصنع قال فان الذى بيدى
من امرک بيدک ـ قالت فانت طالق ثلاثاً قال اراها
واحدة و انت احق بها ماد امت فى عدتها و سالقى
امير المومنين عمر ثم لقيه فقص عليه القصة فقال
صنع الله بالرجال و فعل يعمدون الى ما جعل الله فى
ايديهم فيجعلون بايدى النساء بفيها التراب ماذا قلت
فيها قال قلت اراها واحدة و هواحق بها ـ قال و انا
ارى ذالک ولو رايت غير ذالک علمت انک لم
تصب

"A certain man came to Ibn-i-Masud and told him that he and his wife had fallen out. She said, 'God has bestowed upon you a privilege with respect to me, if I were to possess that privilege I would have taught you a good lesson'. I said to her, 'I transfer my privilege to you'. Then she instantly said, 'I divorce you three times in one breath'. Hearing the converstion, Ibn-i-

Masud said, 'I understand that you have divorced your wife for the first time and so long she is passing her *iddah* or the waiting period, you may withdraw the divorce. I shall see Hazart Omar also and consult him on this point'. When Omar came to know of the incident he was displeased with the parties and remarked, 'God privileged men with the right of divorce but they have started transferring it to their wives.' Then he inquired of Ibn-i-Masud how he had proceeded in the case. Ibn-i-Masud replied that he had told the man that it was equivalent to having pronounced the divorce only once. Hazrat Omar agreed to it."

KHILAFAT LIBRARY

VI

As a matter of fact, the transfer of the right of divorce from husband to wife gives rise to many complications which make family life very unpleasant and unhappy. Moreover, it is unnecessary. Where is the need of transferring the right of divorce to wife when the law gives her the right of *Khula'*.

Ibn-i-Rushd says :

"In case the wife cannot pull on with her husband, she is free to use her right of *Khula'*, just as the husband when he finds that he cannot pull on with his wife, is free to use his right of divorce".

A tradition reported by Ibn-i-Abbas clearly determines the wife's right of *Khula'*.

ان امراة ثابت بـن قيس آتت النبى صلى الله عليـه وسلم

فقالت : يا رسول الله ان ثابت ابن قيس لا أعيب عليه

فى خلق ولا دين ولكن آكره الكفر بعد الدخول

فى الاسلام فقال رسول الله صلى الله عليه وسلم اتردين

عليه حديقته ـ قالت نعم قال رسول الله صلى الله عليه وسلم

اقبل الحديقة و طلقها تطليقاً ـ

"He reports that Thabit bin Qais's wife came to the Holy Prophet and said that she had nothing

to say against the moral or religious aspect of her husband (Thabit) but she naturally disliked him and having joined the ranks of Islam she also did not like to be disobedient to him. The Holy Prophet inquired of her if she was prepared to return the orchard she had received from him in dowry. She replied in the affirmative. Then the Holy Prophet sent for Thabit and asked him to divorce her." (Bukhari under *Khula'*)

In this tradition, no doubt, the word طلاق (divorce) is used, but according to Abu Daood, Tirmizi and Mo'ta (Malik) the word خلع is used. Similarly we read in Nasai :

خذ الذى لها عليك و خل سبيلها

that is, "Take back what is due from her and let her be free." Dar Qutni says that the Holy Prophet got back the orchard from her and let her go. The Holy Prophet took the decision in the absence of Thabit who accepted the decision quite willingly.

KHILAFAT LIBRARY

(a) Ibn-i-Abbas, no doubt, has used the word طلاق (divorce) but as he was not present on that occasion, it is just possible he might have mistaken the word طلاق (divorce) for خل (let her go). Moreover, the woman concerned uses the word خلع (*Khula'*).

(b) Again Tirmizi and Abu Daood limit عدہ (iddah) or the waiting period, to one menstruation period which evidently is a condition for *Khula'* or dissolution of marriage, while divorce requires three periods of menstruation.

(c) Ibn-i-Qayyam says that not a single companion of the Holy Prophet holds the view that it is equivalent to divorce

(d) According to Taoos, a disciple of (Ibn-i-Abbas) he himself calls it dissolution of the marriage contract.

At any rate, whether the word طلاق or خلع is used, the following three points may safely be deduced from it :

(a) The decision comes directly from the Holy Prophet himself.

(b) That the Holy Prophet declared the judgement without consulting Thabit, the party concerned.

(c) That he gave the decision with a view to the dislike of the woman for her husband.

VII

KHILAFAT LIBRARY

Before ending, it may not be out of place to say something about the pros and cons of the delegated divorce.

(a) In the first place such a divorce is unnatural. It has no support either from the Holy Quran or the Sunnah while the *Khula'* is clearly mentioned in the Holy Ouran.

(b) It is limited in scope and depends upon the will of the husband, while the *Khula'* has a wider scope and depends upon the will of the wife.

(c) It gives the wife an air of dominance over the husband. It is conducive to a dog-and-cat life of the married pair and breeds distrust.

(d) Owing to the necessity of getting redress through the court, the wife will think twice before applying for the *Khula'* (separation). But delegated divorce may lead her to take a hasty step under the impulse of passions.

(c) In case the husband is not in default the delegated divorce will entitle the wife to marriage-money and other pecuniary advantages. But in case of *Khula'* the court is bound to look into the case carefully and give the 'right decision' accordingly.

KHILAFAT LIBRARY

Three Questions from an American and Their Answers

These questions were addressed to our Pittsburgh Mission by Miss Elsie M. Rusrak of 105 Miffin Avenne, Whitaker, Pennsylvania, U.S.A.

By A. R. Khan Bengalee,

Q I. What is The Ahmadiyya Movement in Islam?

Ans. The Ahmadiyya Movement In Islam is a Religious Movement. It is the same Religious Movement that was founded by God's first Prophet, Adam, and then, nurtured, during the nascent stages of the development of humanity, through a number of prophets, like Noah, Abraham, Moses and Jesus peace be upon them all, reached, when humanity was fully developed, its full-fledged condition at the hands of Master Prophet, Muhammad of Arabia, peace and blessings of Allah be on him, and was given the name of Islam. Through the lapse of time, after several centuries, this full-fledged system became a victim of misinterpretations and misrepresentations, and the result was that its original teachings and their true significance were lost sight of. So, to revive its original teachings and to interpret them righgtly God sent His Promised Reformer in the person of Hazrat Mirza Ghulam Ahmad of Qadian (India), peace and blessings of God be on him, who, under Divine Guidance, purged it of all the errors and innovations that had crept into it, and presented it again in its pristine purity. Now, he was also Divinely charged with the mission to propagate these true and pure teachings of Islam to the entire humen race, and so started a Movement for the purpose which he named the Ahmadiyya Movement In Islam. In short, Ahmadiyyat is nothing but True Islam, and the Ahmadiyya Movement presents to the world its true teachings.

Hazrat Ahmad, the Founder of the Ahmadiyya Movenment claimed, on basis of Divine Revelations, that the prophecies contained in the scriptures of different religions, concerning the advent of a Savior for mankind, in the Latter Days, have been

fulfilled in his person. He is the Promised Messiah for the Muslims and the Christians, the Promised Naha kalanka Avatar for the Hindus, the Promised Mesio Darbahmi for the Zoroastrians and the Promised Maitriya for the Buddhists. Therefore, he has been Divinely commissioned to collect all humanity under the banner of One Faith, Islam, which means "Peace" and submission to God." He has advanced irrefutable arguments and convincing proofs of Divine Signs in favor of Islam as the only True and Living Religion in the world, at present, and has challenged the advcoates of all other religions to come forward and advance similar arguments and signs in favor of their respective religions if they claimed them to be true and living. But none has accepted this challenge which is still open. He has practically demonstrated in his life that by following the teachings of Islam alone man can attain Salvation. i.e. the highest stage of purification of mind and elevation of soul at which the spiritual way-farer is blessed with Divine communion, i.e. God speaks with him and reveals His secrets to him.

KHILAFAT LIBRARY

He has proved by cogent arguments and proofs that in Islam lies the solution of all the baffling problems of mankind, and that its Book, the Holy Quran—the Word of God—is an inexhaustible treasure of Divine knowledge and spiritual truths, just as the physical Universe—the work of God—is an inexhaustible treasure of scientific knowledge and material truths. He has unveiled and stressed many spiritual truths that were lost sight of, for example, that the door of Divine revelation, which is the only sure and convincing proof of the existence of God is and shall for ever remain open. God being perfect and eternal, none of His attributes can become defunct, consequently, He hears and speaks and will ever hear and speak as He heard and spoke in the past ; that He communes with man not merely by inspiration or instilling an idea into the mind, but in clear language and distinct words, in the manner of a friend to friend talk ; that God behaves even today, with His righteous servants like a father, helping him in distress, fulfilling his needs and protecting him against his enemies. All these Divine behaviours the Founder of the Ahmadiyya Movement has demonstrated in his own life and promised to his true followers, most of whom have

been blessed with them. He has further declared that such a close relation with God is not attainable except through perfectly practicing upon the teachings of Islam and following into the footsteps of its Holy Founder, Muhammad, peace and blessings of Allah be upon him. Here again he has challenged the votaries of other religions to come forward and establish the truth of their respective religions by showing such signs of close relationship with God.

KHILAFAT LIBRARY

Q II. Would it (The Ahmaddiyya Movement) have anything to do with the ritual, which should stop, of the people facing the East and sprawling on the ground?

Ans. If by 'sprawling' you mean prostration before God, the Ahmadiyya Movement has much to do with it, because Islam has prescribed prostration before the Almighty and Merciful Lord of the heavens and the earth at every "Rakat" or unit of the prescribed five daily prayers, it has also, in addition to the prescribed prostrations in the five daily prayers, enjoined expression of gratitude to God in such reverential manner, on other happy occasions, too. But Islamic prostration is not a meaningless ritual; it is a symyolic expression of complete submission to the Divine Will, and supplication to and glorification of God. While prostrating, the devotee supplicates in pathos and affection for forgiveness and protection, and solicits strength to get rid of sin and to do good, and asks for purification of heart and elevation of sonl, Divine propinquity and pleasure. If his prostration is not accompanied by such an attitude of mind, i.e. humble supplication to and glorification of God, it is a curse according to the Holy Quran, which says; "Woe to those who pray but are unmindful of their prayer". (107:5) In fact, Islam does not approve of any lifeless ritual or ceremony.

In prostration one need not face the east necessarily, but one has to face the 'Kaba' on which-ever direction it may be. Kaba, the first place of worship, the place where the Patriarch Abraham, peace and blessings of God be on him, left his wife Hagar and little child Ishmael to establish the worship of One God, where God miraculously caused a spring to gush forth to quench the thirst of Ishmael who was at the point of dying of thirst—the place from where the Unity of the Divinity and the

Brotherhood of Humanity was proclaimed by Muhammad, a descendent of Ishmael, Peace and blessings of God be upon them both.

KHILAFAT LIBRARY

I hope, now, after you have become acquainted with the true significance of prostration, you will revise your fore-gone conclusion and suggestion that it should stop.

Q. III. What does this Movement do for the people? I feel certian that it does very little, Do you not?

Ans. This Movement, as has already been mentioned is a Religious Movement, and as such, its achievement should also be in the moral and spiritual sphere. The greatest contribution that a religious movement could be expected to make in this age of agnosticism and atheism and consequent spiritual torpor, was to revive faith in and love for God. The Founder of the Ahmadiyya Movement has not only proved the existence of God by cogent and convincing arguments but also demonstrated the existence of a Living and Loving God by numerous manifest signs in the form of Revelation, containing mighty prophecies, acceptance of prayers and verbal response thereto, Divine support and assistance and other miraculous performances e.g., healing such patients as were declared by the hospital to be incurable, quickening to life of persons who were considered to have died, and blessing with child of women who had no child for decades and were declared barren by medical authorities. All these were accomplished by prayers the acceptance of which was informed to him by God beforehand, and declared by him previous to the occurances. Thus both by rational arguments and Divine signs he implanted into the hearts of men firm faith in and love of God, and established a Community of righteous persons devoted to the worship of God and service of humanity and many of whom were and are graced with Divine Communion, not only in the form of inspiration but in explicit language, for proof where-of you are recommended to study the literature of the Movement, available on request.

The second important contribution of Religious Movement is to bring about a moral transformation among its followers. It is not possible to show you what transformation it has brought among its followers in Indo-Pakistan, the land of its

KHILAFAT LIBRARY

birth, where their honesty, integrity and piety has become almost proverbial. Your attention, however, may be called to the transformation it has effected among its members in your own country, living thousands of miles away from their Holy Center and Leader though they are. You need not go far, a look into the moral conduct and way of life of the Ahmadis of your own city will suffice to convince you of the holy change it has brought among them. The same people who were once addicted to drinking and gambling, and indulged in dancing and other baneful practices leading to moral laxities, have now totally abstained from them. What the American Government failed to achieve by legislation and police cooperation in the matter of prohibition of drinking, has been achieved by the Ahmadiyya Movement in the same country by a simple declaration that drinking is prohibited in Islam. The same people who used to drink several times a day now offer prayers, five times daily, bowing and prostrating in supplication and thanksgiving to and glorification of God. The same people, who were once given to the pursuit of mundane wealth and worship of mammon, are now devoted to the aquisition of spiritual treasure and Divine knowledge, dedicating a part of their precious time in the study and discussion of the Word of God, and instead of worshiping mammon, they slaughter it by sacrificing a definite portion of their hard earned money, ranging from $\frac{1}{16}$ to $\frac{1}{10}$ regularly every month, in the cause of God and humanity. Last, but not least, their hearts have been purified of racial prejudices and are so deeply imbued with love and sympathy for mankind, in general, that, to them, the Whites and the Blacks, the Easterners, the Westerners make no difference, and they all associate with one another as real brothers, which is practically demonstrated in their social and religious functions. Inspite of the declaration of the American Constitution of equality of men, inspite of the denouncement of racial discrimination or segregation, from the pulpit and the platform, and inspite of so-called enlightenment of the people, the Americans, in general, have not as yet been able to get rid of racial prejudices. But the Ahmadiyya Movement has succeeded in eliminating it among its followers by the promulgation of the Islamic Doctrnie of Unity

KHILAFAT LIBRARY

of God and Brotherhood of humanity.

Although the moral and spiritual uplift of man has primarily absorbed the attention of this Movement, yet his material well-being has not entirely escaped its attention. By the application of the principles of Islamic Zakat, Sadaqat etc. it has succeeded in bringing about a satisfactory econmic adjustment among its people and this community has the right to be proud that there is not to be found in it any beggar or destitute, neither here in America nor even in the poor countries like India and Pakistan. What States could not achieve by governmental measures it has attained simply by appealing to the moral and religious obligations of the well-to-do members to the less fortunate ones. And the community believes, and firmly, that by the wide-spread promulgation of its institute of "Al-Wasiyyat" (Dedication of properties and income ranging from 1/10 to 1/3) and "Tahrik-i-Jadid" (another similar appeal for voluntary sacrifices of money for the service of humanity), it will, one day, succeed, may be in the near future, in establishing the New World Order in which there shall be no misery or distress of any kind, and peace and prosperity, love and affection, shall prevail. May God bring that day nearer! Amen! Now, after you have read these few lines, you will not, I hope, "feel certain that the Ahmadiyya Movement does very little" for the people.

Lastly, I should like to add that it is impossible to give a comprehensive account of the achievements of a Divine Movement in a letter. I have, however, tried to furnish you with some clues which, if followed up, may guide you in forming a correct estimate about the Movement.

KHILAFAT LIBRARY

AWAKE!

Listen to the message
Heed the Prophet's cry,
God is one and one alone
This no one can deny,
Find the truth in Islam
It will bring you peace,
On earth and in heaven
Where time does never cease.
Praise be to God's own Prophet,
Who gave us God's true word,
Accept his work and gladly
Take up the Prophet's cry,
God is one and one alone
This no one can deny.

Bill Bromley
(Muslim name - Badar Din
Rockhampton, Australia.

KHILAFAT LIBRARY

What is Islam ?

Abdul Qadeer Shahid

The root meaning of Islam is peace, and reconciliation through total resignation to the will of God. It is the name of the religion revealed to the Holy Prophet Muhammad (May peace and blessings of Allah be on him), some fourteen centuries ago.

Islam is a complete and perfect moral, spiritual, social, economical and political code of life. It seeks to teach man his duties towards his Creator and towards his fellow-cratures. It requires him to live at peace with God, his Master, by attaining to perfect knowledge of Him, submitting totally to His Will, and leading at life in complete submission to His Commandments. It also requires him to live at peace with his fellow-beings by becoming a source of beneficence to each and every one without distinction of colour or creed, Islam is pre-eminently the religion of harmony with the Will of God and harmony in relationship with fellow-men. It is singularly free from all forms of aggression. "There should be no compulsion in religion", says the Holy Book of Islam. In view of Islam, every child is born sinless and has the capacity to imbibe true wisdom. The Holy Quran guides aright all men in all walks of life and covers all branches of human activity. Islam bestows upon its followers all the spiritual blessings which were bestowed upon the former peoples. Being a living faith it throws open the doors of direct communion with God.

This is the one and the only scientific test of spiritual life of a religion. If still it is the gate-way to the Presence of God then it should have behind it the Divine Creator. Islam is the only faith that satisfies this norm. It opens the way to the Heavenly Master and acts of worship tendered in terms of its form and spirit evoke Divine response as demonstrated by the Promised Messiah, Ahmad of Qadian, through his ministry and experienced through him by hundreds of thousands of his followers.

A living religion has the Living God behind it. Islam is that

religion. The Living God must keep in His infinite Mercy a religion full of life so that men seek access to Him by means of it. He has therefore, been graciously pleased to keep alive and flourishing the Garden of Islam which bears fruits in abundance in every age thus reviving faith in dead hearts and sluggish souls.

Islam: Its Attitude towards other Religions.

All religious systems, Islam claims, were of Divine Origin. Far from considering them as rivals, Islam regards them as sister religions. A Muslim therefore, is required to believe in all the prophets, in Abraham, Isaac, Jacob, Joseph, Moses, David Solomon and Jesus. "There has not been a people but have had a Warner", says the Holy Quran.

Islam did not come to wage war against the previcus faiths, but to complement their mission and to take up the progressive enlightenment of mankind where the previous religion had left off.

KHILAFAT LIBRARY

The prophets that had been raised before Islam were sent to particular peoples and their missions were confined to specified periods. But the Prophet of Islam was sent to all times. Yet the very first article of faith includes belief in the truth of the previous scriptures and of the missions of the previous prophets.

Islam Encourages Science and Knowledge.

Islam throws open the avenues of unlimited progress. It furnishes convincing arguments in support of its doctrines leading to the stage of certitude through living signs. Being a rational religion, it undertakes to accommodate reason and being responsive to human nature it purifies human conscience. Islam encourages advancement of sciences and knowledge. "Pursuit of knowledge is a duty incumbent on every Muslim-male or female" says the Holy Prophet of Islam. Again, "He who leaves his home in search of knowledge walks in the Path of God". "During the darkest period of European history", says Bosworth Smith, "the Arabs for five hundred years held up the torch of learning to humanity".

The modern science owes its origin to Islam. History provides undisputable evidence about the great Muslim contribution to science and knowledge. While Europe was groping in the darkness

of ignorance and brutality Muslims were building up a great civilization and they went to every corner of the world to elevate and civilize mankind.

KHILAFAT LIBRARY

"In the tenth century A. D." says Dr. Edward J. Byng, "when half of Europe was pagan and savage and the other half steeped in religious fanaticism, ignorance and squalor, Baghdad, Cairo, Cardova, capital of the Muslims of Spain, and many other Arab cities had colleges, free hospitals for the poor, complete sewer systems, hundreds of homes with bath-rooms, thousands of public baths and hundreds of public libraries. Our basic knowledge of military science, Algebra, Chemistry, Medicine, Astronomy and even of the teachings of Aristotle was handed down to the Christian West by the Muslim Arabs."

And in the words of Canon Smith, "Islam has done more for civilisation than Christianity."

Book Reviews

Fragments of a Faith Forgotten

By G.R.S. Mead, pp. 633.

University Books, Inc; New Hyde Park, New York.

Jesus of Nazareth was a prophet for the Israelites. He was a follower of the Mosaic Law, he invited the Israelites to the unity of God, prophethood and the teachings of the Torah. His followers after him were divided into two groups (a) Jewish Christians who were unitarians and followed the teachings of the Torah, they believed Jesus to be a prophet of God; they were deadly against Paulism.

KHILAFAT LIBRARY

(b) The second group consisted of those Christians, who were non-Jews; they were imperceptibly carried away by the tide of Greek dogmas and they introduced idolatorous beliefs and practices in Christianity and thus became strayed away from the right path.

In 70 A.D. the Jews were evicted from Jerusalem as a result of the Roman invasion and after the reconstruction of the city they were not allowed to return to the town. As a consequence the Jewish Christians became scattered and had no centre of their own. But non-Jewish Christians settled in the newly-erected town of Jerusalem and having a centre of their own they became well organised.

The Jewish Christians being Hebrews were hated througout the Roman empire. These Christians who were the real custodians of Christianity became the object of contempt and detestation and were politically looked down upon by the Romans. Their teachings went underground while those of the non-Jewish Christians found favour with the Romans and gradually such doctines as the God-head of Jesus Christ, Atonement, Trinity etc. of which the Founder was quite ignorant, crept into the society. As a result of the suppression of real and genuine teachings of Christ diversion of views among his followers was a natural consequence. This is why there sprang up in early times several schools of thought of which the Gnostics were the most conspicuous. Jewish Christians of the first century particularly developed this branch of Christian

KHILAFAT LIBRARY

mysticism. (The Assenes and Ebionite Christians were foremost among the Gnostics). They believed that religion had two phases—the outer one as well as the inner one, the internal or the external. The outer one is meant for the lay man while the the inner one is meant for the alumni. They hold the view that salvation is obtained not by mere faith but by knowledge. They believed that Jesus Christ met his disciples even 11 or 12 years after crucifixion accompanined by Holy Mary and Mary Magdalene. They acquainted the disciples with their secret teachings and advanced them further through these two ladies, as well as other leading disciples. In the beginning it was recognised that Jesus met his disciples physically but afterwards it was taken to be a spiritual phenomenon. As to the status of Jesus it was believed in the beginning that he was truthful and a prophet of God but afterwards he was taken to be a manifestation of Logo and a deity. Towards the close of the first century the sect became a headache for the Church and trespassing the limits of Syria and Egypt it spread out to the Greco-Roman boundaries. Church fathers girded up their loins to crush the heretics. Their literature was totally destroyed. Church fathers wrote books in refutation of their literature and presented it in a distorted form. Times were very hard and justice was denied to this group, till at last in the 18th century hidden treasures of the sect were earthed out and exposed to the public gaze. It came to be known that the teachings of this sect consisted of mysticism and philosophy; they had also a collection of the sayings of Jesus Christ, they had epistles with them written by the disciples as their literature throws a flood of light on the history and beliefs of the sect, its importance cannot be overrated. They were nick-named as the 'first born' of Satan. The book under review exposes iniquities and injustices perpetrated on the members of this sect and tries to present a true picture of them. Being written 62 years ago it does not contain discoveries of the later years. Readers are aware that in 1945, as many as 44 scrolls were discovered from Egypt beside 114 'sayings' of Jesus Christ which go a long way to determine the history of the early Christians. It contains all the 'finds' of the 19th century. It also contains a synopsis of the teachings of the sect as enunciated by Church fathers. It is a highly valuable document for the teachings of this sect. It offers

a useful study for the history of early Christians.

Another characteristic of this sect is the belief that prophethood is not confined to the Israelites only. They abhorred the idea that Yahovah be the God of the Jews only and that prophethood should be denied to all other nations. The Assenes were impressed by the teachings of Buddha, Zoroaster and some of the reformers of Greece. They believed them to have been raised to prophethood by God Himself. They believed that prophets were raised in every country and every nation. They regarded themselves as inheritors not only of the Greek philosophy but also of the Revelation. The author Mr. G.R.S. Mead has also laid emphasis on Universal Revelation. He says that religion in reality is but one, just as the sun brightens up the whole solar system, exactly in the same way the Sun of Truth warms up the hearts of men, but it is our own short-sightedness that we make religion to be communal. While the Universal Religion as preached by Krishna, Buddha, Zoroaster, Christ and Muhammad (peace be on them) is basically the same. Just as all the streams join the sea, similarly the various religions of the world merge in the Universal Religion. This view of the author's exactly corroborates with that of the Holy Quran. Islam, the religion of the Quran, does not concern the Mnslims only but the whole human race. It began with Adam and consummated with Muhammad (peace, be on him). The natural religion that was revealed for the human race is Islam. The blessings of Islam were measured out to each and every nation, according to the particular need of the times, but Islam in its most complete form became the religion of the whole human race. According to Islam prophets were raised in every nation. And a Muslim can only be called a Muslim when he believes in all the prophets of the world.

With this brief introduction I may recommend this book to the students of religion as a useful study.

A.Q.

KHILAFAT LIBRARY

BOOKS ON ISLAM AND ON COMPARATIVE RELIGIONS

1. **Ahmadiyyat or the True Islam** *by* **Hazrat Mirza Bashir-ud-Din** Mahmud Ahmad 245 PP.
2. **Invitation to Ahmadiyyat** *by* **Hazrat Mirza Bashir-ud-Din Mahmud** Ahmad 345 PP.
3. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 PP.
4. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 PP.
5. **Islam in Africa** *by* Mirza Mubarak Ahmad
6. **Our Foreign Missions** *by* M. Mubarak Ahmad
7. **Where did Jesus Die** *by* J. D. Shams
8. **Islam** *by* J. D. Shams
9. **The Christian Doctrine of Atonement** *by* Dr. Mufti Muhammad Sadiq D.D. S.S.P. (London)

Can be obtained from :

The Review of Religions, Rabwah,
West Pakistan.

KHILAFAT LIBRARY

Just out !

ARABIC
THE SOURCE OF ALL LANGUAGES

By

SHEIKH MUHAMMAD AHMAD MAZHAR

Regd. L. No. 5746

'Al-Bushra'

Illustrated Quarterly Journal in Arabic.

Published by :

Al-Jamia Ahmadiyya, Rabwah,
West Pakistan.

ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

KHILAFAT LIBRARY

Annual Subscription :
Pakistan Rs. 5.00
Other Countries Sh. 10/-
—Post Free—

The East African Times

AN ENGLISH LANGUAGE MAGAZINE

Published fortnightly in
K E N Y A

on

CULTURAL, SOCIAL, RELIGIOUS, EDUCATIONAL,
POLITICAL AND CONTEMPORARY AFFAIRS OF
KENYA AND E. AFRICA.

Annual Subscription Sh. 10/-

Write to :
P.O. Box 554
NAIROBI, KENYA